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## Sexual Ethics in Present-Day Germany.

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Innumerable times in the history of men and nations the intimate relation of Christian ethics to Christian faith has been shown to be exactly as Scripture describes it. As a person believes, so he thinks, purposes, speaks, and acts. In the wake of the decay of Christian teaching has ever followed decay of Christian living. As a rule, it has been the domain of sexual affairs where the deleterious effects of apostasy from the divine norm for pure doctrine and holy living have appeared first. The classical passage which exhibits the operation of cause and effect in this respect under the permissive dispensation and the retributive justice of the God of holiness, is Rom. 1, 21—32. In the terrible panorama of pagan corruption which the apostle spreads before our eyes in this passage, the prurient subject of the unnatural sexual desires and practises is not passed over, but made quite prominent, even by a writer who otherwise considered it “a shame even to speak of those things which are done in secret,”<sup>1)</sup> and who laid down the rule for his congregations that certain matters should “not be once named among them, as becometh saints.”<sup>2)</sup> There is dire necessity at times to speak of loathsome subjects: to point out, for instance, that the law of compensation, which the righteous Creator has wrought into the order of the universe, and chiefly into the original character of His foremost creature, man, avenges defection from the truth of the divine revelation upon the sexual relationship of the renegades. Accordingly, Paul does not hesitate to write to the Christians in the capital city of the world, who were daily witnessing the things which he mentioned: “Because, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing

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1) Eph. 5, 12.

2) Eph. 5, 3.

themselves to be wise, they became fools. . . . Wherefore God also gave them up to uncleanness through the lusts of their own hearts. . . . For this cause God gave them up unto vile affections. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient."

Present-day Germany is the most recent instance of the operation of the principle to which we have referred. Dr. Paul Wurster, one of the editors of the *Monatsschrift fuer Pastoraltheologie*, has a very informing article on this subject in the issue for December, 1920.<sup>3)</sup> He recalls the fact that an international congress was to have met in 1914 for investigating the status of sexual affairs. Dr. Wurster holds that this congress would have furnished abundant material for reflection and suggestions for practical work to the student of social ethics and to curates of souls. The project of the congress was swallowed up by the war, and in its place there was pushed into the foreground the terribly serious problem of fighting sexual diseases. Dr. Wurster regrets that this problem was almost entirely changed to the problem of artificial prevention, and subsequent medical cure, of sexual diseases. Important contributions toward the solution of this latter problem had been made even before the war by the Wassermann test for sexual diseases from the blood, and still more by Ehrlich's discovery of salvarsan.<sup>4)</sup> The principles of social ethics were almost entirely superseded by questions of social hygiene and the physical reclamation of so and so many men fit for service which the military authorities demanded. The military censorship prevented to a certain extent an unvarnished discussion of war-measures that had been adopted.<sup>5)</sup> "Now," says Dr. Wurster, "we are confronted with the fact that hundreds of thousands of ex-soldiers have not only become somewhat acquainted and personally connected with the evil of prostitution abroad and in their garrisons at home, but they have been particularly initiated — something that had not happened previously while soldiers were serving their military terms — into all the methods of prevention; still more, with the regular institution of

3) "Neueste sexual-ethische Anschauungen und Theorien und unsere Stellung dazu."

4) Popularly known as "606." See definition in *Standard Dictionary*.

5) Dr. Wurster remarks: "As much as a person was permitted to say I tried to say in my brochure *Die Prostitutionsfrage im Lichte des Kriegs* (*Prostitution in the Light of the War*) (Karlsruhe, Ev. Schriftenverein, 1915)."



brothels before them, which were given standing in many formations, they have learned to look upon resorting to the sexual vice as something self-evident. Amongst other things, the World War has brought upon us an appalling infection, not only of a physical, but also of a moral nature, and that, as a result of prevailing sexual views and practises. It is to be regretted that officers and physicians were no exceptions to the rule in this respect, but in many instances they were a very bad example to the soldiers." Granted the demoralizing effects of the war, still these effects are not a sufficient explanation for the rapid spread of the evil: the moral stamina must have been wanting in the soldiers when they left their homes to join the army. The war merely developed enormously germs that were latent, more or less, before the war.

This view is suggested by Dr. Wurster himself. For he speaks of "prevailing sexual views and practises," and raises the pertinent question whether Germany is sufficiently armed by its Christian-ethical standpoint to combat those views in which one of the worst effects of the war must be recognized, and in which a bad theory is seen developing into a foul practise. The domain of sexual ethics, he thinks, has as yet been a rather uncultivated field. So far it has not been treated in any comprehensive manner.<sup>6)</sup>

Dr. Wurster now reviews, in a cursory manner, German views on sexual ethics.

### 1. SEXUAL ETHICS AND ASCETICISM.

Following tradition, he says, writers on our evangelical ethics usually make the mistake of presenting sexual ethics from the viewpoint of *asceticism*. Thus the impression is created as if nature were negated. However, from the evangelical standpoint the suppression of desire, as such, can never be a guiding thought. At

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6) Sexual ethics "appear as a distinct problem in ethics not later than twenty-five years ago. Recent works on this subject are: *Fr. W. Foerster, Sexualethik und Sexualpaedagogik (Sexual Ethics and Sexual Pedagogics)*, broadly treated and oriented chiefly by pedagogical viewpoints, like all writings of Foerster. Counter publications to this are the writings of *Aug. Forel* on the sexual question. The Central Committee for Inner Mission ('Zentralausschuss fuer Innere Mission') caused *Social Ethics* by *Rhodens* to be published in 1918. In the serial publication *Aus Natur- und Geisteswelt (From the Realm of Nature and Spirit)* there appeared in 1919 the small treatise of *Timerding*. At present we possess neither a scientific treatise of this widely ramified subject that would do justice to the positions taken by modern men, nor a correct popular elaboration of the subject." (Wurster.)

this point we have permitted Catholic ethics to foist its view-point upon us. If we are to apprehend in its purity the immense scope of an effort to make our most animal impulse completely ethical, thoroughly to permeate nature with ethics at the point where we approach closest to the brute, and if we are to recognize the means which God has furnished us to this end, we must take our start from a positively conceived norm. Accordingly, matrimony, hence, a concept that is social-ethical through and through, necessarily is the starting-point. In the matrimonial relationship which God has ordained, sexual morality is accorded its full right. Not until this social-ethical view-point is placed at the head of the discussion does it become manifest that when discussing sexual affairs we are not treating private matters, in which each may do as he likes, as long as he inflicts no harm on the common weal. (A. Forel.)

Dr. Wurster notes an objection that will not suffer itself to be hushed, *viz.*, that the position which Christianity, hence also the evangelical church, takes on the sexual question is a denial of nature (*Unnatur*) and at its very base untruth, because no one makes, nor can make, a serious effort to be governed by this position. He thinks it would not be possible to raise this objection if evangelical Christianity had eliminated from its ethics every vestige of Romanism. In his brochure *Proletariat und Volkskirche*<sup>7)</sup> (*The Proletariat and the People's Church*), which deserves to be read, Mennicke says on p. 13 ff. that the attitude which the Church assumes toward the sexual problem lacks clearness and is, in the last analysis, not in accord with the principles of Protestantism. Nine-tenths of the men, he claims, have considered this circumstance ample justification for separating from the Church, or at least for not feeling at home in it. Wurster thinks that Mennicke is certainly right if his remarks mean that the evangelical Church, by its view of the sexual relationship in matrimony, does not accord to nature, that is, to the divine order, its right. He regards it as a remnant of medieval thinking that has not yet been overcome to treat sexual intercourse in the state of matrimony as something of which a person really ought to be ashamed, and to regard sexual desire as in itself sinful. In this respect, Wurster holds, Luther has not quite emancipated himself from the influence of Augustine. For, alongside of his magnificent dictum, that sexual desire in matrimonial intercourse is *voluntatis et voluptatis, ut ita dicam, divinae* (a matter of divine will and delight, so to speak), there are found in his writings re-

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7) Jena, Diedrichs, 1920.



marks that hark back to scholasticism, such as *frenum et medicina peccati* (a bridle and remedy for sin), and the statement: God connives at this act because of our need, since it cannot be otherwise. On this inclined plane rests the Puritanic standpoint: There must be procreation of children in matrimony; but let it take place, if possible, without sexual desire. This is an internally divided and untenable position. Tolstoy drew this line to the finish when he regarded the entire erotic sphere as something that really ought not to be. (True, he did not take this position until he was an old man.) Hence has arisen the problem how to reduce the society around the hearthstone as much as possible, and to restrict sexual intercourse simply to the rare act of intentional procreation.

At this point, Dr. Wurster thinks, we must speak a plain language. There is in sexual desire in matrimonial intercourse simply nothing that must be hushed or apologized for: it is the joy of creating, given to men by God, although the maxim applies to it: *Corruptio optimi pessima* (The worst corruption occurs when you corrupt that which is best). The normal condition in this matter is complete naiveness in receiving and giving, as it occurs among children. Dr. Wurster holds that Luther indeed went too far also in the other direction, when in the heat of controversy regarding celibacy he permitted the statement to slip from him which has been snatched up by modern libertinists, *viz.*, that outside of the married state it is impossible to preserve chastity. Here arises the immense ethical and economical problem of our day. If the case is as Luther states, there are nowadays thousands who for economic reasons cannot marry. This is an impossible position, unless naturalism is right after all. How about this? queries Dr. Wurster.

For these strictures upon Luther's position it is difficult to perceive the compelling reason and the critic's exact objective. Unless Dr. Wurster denies any effect of original sin on the married estate of fallen man, he is compelled to say, in a given connection, the same things that Luther said both in praise and in censure of sexual intercourse. In fact, he actually does say them, at least by implication. We cannot conceive it possible that, when Dr. Wurster says that sexual intercourse in itself is not sinful, he means to say that men are without sin in that act. If that were the case, we would have one situation in human life that is proof against devil and flesh. It is futile to argue with a purely metaphysical concept, such as sexual intercourse *per se*, aside from its unavoidable concomitants in the actors. This leads us nowhere. Besides, the appeal

to modern economic conditions must raise the further question of the rightfulness of those conditions. A wrong does not become right for the reason that it is the only act possible under the existing conditions. That economic conditions in the world offend against the laws of nature goes without saying. If persons cannot possibly marry and live in marriage as they should, the cause or causes that prevent them must be removed, and not some substitute of married life provided for them, for there is no substitute. One can with more sympathy view the error of Tolstoy than this undefinable criticism of Luther.

## 2. THE MORALITY OF DUTY VERSUS MODERN SEXUAL ETHICS.

The Christian standpoint on the relation of the sexes, as expressed in the New Testament, is without doubt very severe, thinks Dr. Wurster: it enjoins unconditional restriction of sexual intercourse to the monogamous relationship and, outside of that, radical abstinence. At this point, says Dr. Wurster, Christian ethics, together with the *morality of duty professed by idealism*, is in diametrical opposition to *modern* social and individual ethics of sex. What constitutes evangelical ethics in this domain is clearly expressed by *Fichte*. In his *System of Ethics* of 1798, as well as in his lectures on *Political Economy* (*Staatslehre*; published 1813), we find it stated quite plainly that only on the presupposition of a complete union, designed to endure for life, can a virtuous woman surrender herself to a man; only when this purpose is understood, does the sexual act lose its degrading features. Accordingly, in chastity is "the destruction of honor in its very root, the casting away of all personal self-esteem." The regard for one's own personality as well as for that of one's partner, which is here expressed, is ultimately seen to be something metaphysical, and thus we arrive at an absolute foundation for the morality of sex. This fact is expressed in religious terms thus: in the reverence with which the divine ordinance of sex is regarded lie the roots of the Christian morality of sex.

*New ethics*, so called, view the matter in an entirely different way. In his *Sexuelle Frage* (*Sexual Question*; published for the first time in 1904) A. Forel has thoroughly applied this principle: Also in the sphere of sex just those things are moral which correspond to natural desire, and at the same time cause no harm to the common weal, but rather promise proportionately the greatest benefit. This, then, is the *social-eudaemonistic* and, at the same



*time, naturalistic* view. Intensification of happiness is the central idea in this ethical system. The relative character of this idea is manifest. For ever new experiments are required for discovering what really is happiness, and the means for obtaining it, moreover, can be selected only from the view-point of what is best and most readily accessible.

Dr. Wurster's reference to the New Testament teaching on monogamy is all too brief, and the appeal to Fichte does not remedy this defect. Even in the monogamous relation St. Paul insists on continence, to be practised by the married. This point should have been emphasized very much in view of other sexual aberrations prevalent in Germany and elsewhere that have to be noted later. — Severe? Yes, the New Testament norms of sexual purity are severe to the flesh, but they were not issued to please, but to bridle, subdue, and crucify the flesh. The modern opposition to these rules is not modern at all, but as old as the Old Adam, and Dr. Wurster himself will introduce a witness to show that modern sexual corruption is nothing but the stench rising from some classical graveyards which the God of history had mercifully buried, and which modern ethicists are reopening.

### 3. EUGENICS.

Dr. Wurster proceeds to point out that the moral view sketched in the foregoing "dominates at present the sexual ethics of non-Christian and antichristian circles. It has been developed in a grossly naturalistic form by the *advocates of eugenics*. Eugenics — the word and the theory for which it stands are English. The father of the theory is Francis Galton, who insisted on the importance of sexual selection, by which, as Chr. v. Ehrenfels in Prague says,<sup>8)</sup> the men fit to live are to achieve greater quota in propagation." Hence it is not the great loss of men in the late war that led to this theory which, in the view of Ehrenfels, tends to plural marriage or "marriage for purposes of procreation" (*Zewgungsehe*), in which one man is to be the "free husband (*Freigatte*) of several women," and that, simultaneously. Other ways of stating the same matter are these: In the interest of racial hygiene those sickly and degenerates are to be debarred from procreation, while others, according to Forel, are to be admitted to bigamy or concubinage. In North America there is a movement to prevent sickly persons and degenerates from propagation by mechanical methods, and the aim is to reduce the inferior population from

8) In *Sexualethik (Sexual Ethics)*, 1907.

10 per cent. to 1 or 1.8 per cent. It is hoped that this state of affairs will have been attained in 1980, provided the system can be applied without a hitch, which is by no means the case. The method which is advocated among us has found an energetic champion in A. Forel, who heaps cruel scorn on those who question the moral character of this method, *viz.*, of employing means for preventing conception, which, as everybody knows, New Malthusianism has propagated a long time ago.

"Hans Blueher in his book, *Die Rolle der Erotik in der maennlichen Gesellschaft* (*The Part of Erotics in the Society of Men*),<sup>9)</sup> which will have to be discussed separately later, contends that monogamous relations terminate nearly always in unhappiness, because by this relation a man of some degree of sexual fitness (*ein irgendwie gehaltvoller Mann*) is prevented from giving his entire being to the woman, while he could 'place the other side into the womb' of another woman, if he had one besides his wife." Dr. Wurster imagines that he can discern at least something akin to an ideal motive in talk like this. Lucky discerner! But he proceeds: "When among pure eugenists, you imagine yourself transferred to a stall of breeding studs. Destruction of marriage and an abominable hetaerocracy would be the self-evident results of this system.<sup>10)</sup> The favored part assigned to the physically strong male in this system is absolutely nauseating.

"By the way, this system merely draws out to the last inference the oft-repeated thesis of Schopenhauer, who, on the ground of other physiological effects of sexual intercourse on the male and the female, asserted a polygamous disposition in men." Dr. Wurster certainly is generous when he concludes this chapter by saying: "The truth contained in the thought of the advocates of eugenics is accorded its full right by the demand of the Society for Politics as Related to Population<sup>11)</sup> (R. Seeberg, President), that prior to his engagement every one should secure a clean bill of health, and the *fiancée* as well as her parents should demand the same." If that is all the truth in eugenics, nobody need espouse the "science" to learn something that his common sense did not tell him before. But even this truth is not essential to eugenics. The advocates of the theory propose to operate, not by moral suasion, but by legal force;

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9) 2 vols., 1917 and 1919.

10) In 1913 the American newspapers had accounts of Haeckel's eugenic breeding-farm near Jena.

11) Gesellschaft fuer Bevoelkerungspolitik.



and they propose to determine human fitness to live and thrive exclusively by pounds of flesh, compactness of tissue, adipose matter, etc. The eugenic paradise is a corral filled with Dempseys and Amazons.

#### 4. ROMANTICISM AS AN ADVOCATE OF THE NEW ETHICS OF SEX.

In a most interesting chapter Dr. Wurster goes on to show that the seeds of sexual error were sown in Germany more than a hundred years ago, and are now flowering and bearing fruit in a frightful manner. In this connection we cross the path of the modern theological idol, Schleiermacher, who seems to be connected with nearly everything that modern scientific minds cherish as a great discovery. "By their fruits ye shall know them." Dr. Wurster says: "The new ethics appears in *idealistic* garb as far back as the Romanticism of an author like Fr. Schlegel, who published his *Lucinda* about 1800. Schleiermacher's confidential letters concerning the same personage — probably not his sole product — appeared in 1801. The basic thought in these literary products is: The claim which every individual has on complete happiness of life is superior to conventionalities. Recently this idea has been taken up again, chiefly by a feminist school. We may see in this woman's revenge, or her answer to the double standard of morals that had been proclaimed by men. If man, for whom a polygamous disposition is alleged, desires to have his full measure of sexual happiness, woman in her own way now desires the same. The champion of this claim is *Ellen Key*, the Swedish esthetician. In her *Essays ueber Liebe und Ehe* (*Essays on Love and Matrimony*; 16th edition, 1916) she develops her new ethics on the basis of the monistic faith concerning life as follows: Inasmuch as human beings are differently qualified, they must not all be hitched to the same matrimonial yoke. Christianity has to a certain extent liberated woman, but stops in its advance after finishing half its course. For Christianity puts upon women the fetter of monogamy, without considering whether the individual woman is fit for the monogamous relation or not. It must be conceded that there are ways for intensifying life, by which the sources of power in human nature can be unlocked, and the possibilities for happiness exhausted, in a different manner than in a conventionally enforced marriage (*Zwangsehe*), which may be satisfactory to many, but does not give enough to all. 'Any person who, because of a new love, feels that fountains which had gone dry are beginning to murmur again, that the sap is rising into branches which had become bare, that the creative powers of life are

being renewed in him, and who thus becomes more capable of high-minded and truthful, gentle and noble action, — any person who wins, not only intoxication, but also strength in his new life, — has the right to such an experience,'<sup>12)</sup> that is, to free love. Accordingly, the state of motherhood is sacred also outside of the married relation, provided only that genuine love has led up to it." Dr. Wurster queries: "How will this esthetic theory of aristocrats look when it descends from the heights of romanticism and enters every-day life? The current talk in these circles is even now to the effect that the state of motherhood *as such*, motherhood *in every instance*, is sacred. To the young people in these circles a man like Forel preaches that they are fully entitled to sexual communion, provided only that they are prepared and able to provide for children that might possibly result, or that they prevent the procreation of children by the application of anticonceptional means, and thus place no burden on the community! Even *Grete Meisel-Hess*, who belongs to the moderate advocates of 'Mutterschutz' (Society for the Protection of Mothers), and in a general way defends the 'sacredness of matrimony,' has declared<sup>13)</sup> that sexual abstinence prior to marriage cannot be regarded as a law, although she admits, indeed, that the right to sexual experience<sup>14)</sup> exists only where 'persons meet on a basis of loyalty to one another and assume the consequences.'" (*l. c.*, p. 65.)

Dr. Wurster is again supergenerous in calling this unblushing license "an idealism that seems to take its rise in the spirit and is bound to end in the flesh." Fact is, it began there; it is altogether carnal, essentially whorish. Dr. Wurster continues: "Grete Meisel-Hess herself admits that the entire movement of the 'new ethics' since 1900 has been very fatal to the world of women, and that general sexual degeneracy and destruction of marriages could be observed in the epoch immediately preceding the war. And at such a time the brutalizing and disintegrating war had to occur! To such a generation of men even the moderate advocates of 'Mutter-

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12) "Wer durch eine neue Liebe versiegte Quellen singen, den Saft in kahle Zweige steigen, die schaffenden Kraefte des Lebens sich erneuern fuehlt, wer dadurch faehiger zu Hochsinn und Wahrhaftigkeit, zu Milde und Edelmut wird, wer in seinem neuen Leben nicht nur Berauschung, sondern auch Staerke gewinnt, . . . der hat das Recht zu diesem Erlebnis." (*Essays ueber Liebe und Ehe*, p. 41.)

13) In her book, written before the War, *Die Bedeutung der Monogamie* (*The Meaning of Monogamy*), 1917.

14) das Recht auf "Geschlechtserleben."



schutz' are speaking words like those just cited! The idea of 'sexual experience,' in conjunction with the easy prevention of conception, has proved, and is still proving, absolutely devastating. People are toying with sexual commerce, and forget that they are face to face with a sacred ordinance which nobody dare trample upon with impunity. What a painful reflection it is that the sound idea of the protection of illegitimate children and their mothers had to lead to this emancipation of the flesh!

"At this point the individualistic view of sexual conduct is visited upon its advocates with a fearful vengeance. Their failure to recognize the thoroughly social character of the sexual relationship leads, in its ulterior effects, to the most unnatural things, such as artificial prevention of conception, the education at public expense of children that were never welcomed or neglected in consequence of divorce. Bebel's wife even advocates the erection of public institutions for such children. Besides, there arise in this connection very serious problems with which sexual ethics and pastoral care have to wrestle. Not only the baffling problem of modern *Kultur*, especially in the cities, which is presented at this point by the question: How can we create a possibility for healthy marriages in early life? but also the problem of providing protection for women from an excess of maternal duties which undermine their health. In her book *Missbrauchte Frauenkraft* (*Misused Strength of Women*) Ellen Key raises the charge against the Lutheran Church that it, too, bestows its blessing on woman-murdering wedlock, because it defends in a one-sided manner the standpoint of the wife's duty toward her husband. She calls it an injustice to the wife and the coming generation to make the wife continue conceiving children, even when she is worn out and reluctant. Here serious tasks are proposed to the morality of men, and the pastor in his ministrations to the souls in his charge dare not pass them by. Yea, the question arises whether in certain instances, namely, whenever the husband is not sure that he can practise the necessary abstinence in wedlock anticonceptual means may not be employed, however, by the aid of a physician. Catholic casuistry meets such cases with an inexorable refusal. The question is whether that is right." [*Sic!*]

##### 5. PROVISIONAL MARRIAGE.

"A second demand of the New Ethics is *provisional unions only*. This means, not only that marriage in general must be made easily soluble, but especially that the permanent marriage (*Dauer-*

*ehe*) should be preceded by a marriage on trial (*auf Probe*). The well-known utterance of Nietzsche is being cited: 'Give us a time of grace and a minor marriage, in order that we may see whether we are fit for the major marriage; it is a momentous matter to live always as twain.'<sup>15</sup> If this statement were always cited in the serious meaning with which the influential philosopher of our time used to speak of marriage, the consequences would not be as critical as when these words are quoted in connection with the ideas of an Ellen Key. [*Sic!*] This woman demands that every marriage be made just as dissolvable as an engagement. [*Sic!*] She argues that a person who 'ceases to love' has the moral right to dissolve his marriage whenever he so desires. She holds that the introduction of free divorce — which, by the way, is called the conclusion to which Protestantism leads — will not be followed by more misuses than marriage which 'is misused for the indulgence of the coarsest sexual habits, for shameless trafficking, for soul-murders of the most painful sort, and for the grossest curtailments of personal liberty.' Thus there is added to the motive of saving love in marriage this other of protecting the wife in marriage.

"It is appalling how little appreciation there is in these modern circles for the profounder moral character of marriage. The reason is because the entire problem is conceived and determined from the esthetical-romantic view-point, not to say from the view-point of the novelist. How often does the flower of married happiness bloom in those very marriages which are visited with grievous afflictions to the health of the married twain, so that there can be little or no thought of the indulgence of sensual delights! Nor do our modern ethicists take into account the fact that even disappointments and self-denials are to be, and can be, educating forces of the highest value in our lives. Even Ellen Key admits that the new 'idealism' makes greater demands upon life, while its patience has become smaller! The feeling of responsibility prior to marriage and in marriage would be considerably lowered if we were to go as far as advocates of the feminist movement who are otherwise seriously disposed have gone, *viz.*, if divorce were made possible 'because of differences in the general view which the parties married take of the world (*Weltanschauung*), differences in their temperament and tastes. Is not this clamoring for happiness entirely supererogatory, especially in instances where there exists a common social-ethical

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15) "Gebt uns eine Frist und kleine Ehe, dass wir zusehen, ob wir zur grossen Ehe taugen; es ist ein grosses Ding, immer zu zweien zu sein."



duty of the first order because of the children with which the marriage has been blessed? Even Ellen Key, who is not married, admits that on account of the children 'the utmost endeavor must be put forth to preserve the living together of the married.' (*l. c.*, p. 369.) And yet, people are toying with the idea of separation; yea, a provisional law has been suggested which would require of those wishing to marry no more than that they appear before the marriage-clerk and have their names recorded. The same law proposes to make divorce just as simple. Since each party to the marriage contract under this law retains his or her property in marriage, either party may take such property with him, or her, in the event of a divorce, and also the additional property acquired during marriage. The future law would have to be worded still more simply, thus: 'Those who love each other are man and wife.' May the day never come, not even in centuries, when such a crime is enacted! In this whole affair of idealism, so called, we are witnessing the same moral bankruptcy as in the sexual naturalism of men."

#### 6. PAGANISM IN A MODERN EDITION.

"However, our picture will not be complete, unless we briefly sketch the pagan ideas which have been taken over from antiquity by *Hans Blueher* and his people. Blueher's book we have cited before. Sad to say, it is very much read in students' circles — perhaps it is just as popular in other circles, but with those I am not acquainted. Blueher preaches the return to Graecism (*Griechentum*). He argues that nature intended two kinds of women: besides the Penelope type there was to be also a Circe and Kalypso type; in other words, besides the housewife there was to be the hetaera — the latter differing essentially from the wench whose social level was far below hers. The common wench, Blueher holds, serves sexual purposes without any erotic sentiments, and should share the protection given to animals,<sup>16</sup> hence, should be protected against cruelty and exploitation, but in other respects should not be treated as a moral being.<sup>17</sup> We must at last get out of the misery of modern life, in which our civil marriage does not permit us to get out of woman what we might, and the hetaera has been

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16) "sei unter den Tierschutz zu stellen."

17) Blueher says that trying to save this class of woman is "one of the foolhardy enterprises of moralism" ("eine der narrenhaften Unternehmungen des Moralismus"). (*l. c.*, II, p. 50.)

forced into exile.<sup>18</sup>) Furthermore, Blueher holds that there are likewise two types of men: one was meant for woman, the other for men. There are, in Blueher's view, no pathological aspects in this second type, but two varieties of it must be distinguished: the *typus inversus*<sup>19</sup>) proper, which is found either in a pure form as pederasty and love of men in the sexual sense, or in a composite form; and the secondary type, which is characterized by weakened procreative fellowship, and serves to explain the social instinct of men for men and, in particular, the Alliance of Men (*Maennerbund*). It is perfectly nauseating to observe how inverse — surely we might much more aptly call it perverse — sexuality is injected into every form of living in fellowship by Blueher's theory. He is constantly on the scent for the sexual element, just like Freud in his one-sidedly developed psychoanalysis, who also scented sexual motives everywhere. It is hardly possible that sexual ethics can sink to a lower level than in Blueher's book. We are told, moreover, that he applies in his own way to the sexual relationship the statement: Love is God, and that he announces that he is about to proclaim, also in his own meaning, the contrary statement likewise: God is Love. Thus we are facing in Blueher not only the most pronounced moral decadence, but the consummately frivolous contradiction to the Christian ethics of sex. Perhaps it is good that this contradiction is now expressed with such clearness."

#### 7. UTILITARIAN STANDPOINTS.

"However, also regarding the utilitarian standpoints discussed before, the following must be said: If they maintain their ground, we shall witness another degradation of woman. If that happens, many a man will lose what has helped him to get out of a moral swamp — his hold on a pure wife. It is gratifying that even a man like Gruber speaks out emphatically against advertisements and recommendations of anticonceptual devices, because, he says, they are apt to smother the sense of shame and hold out the prospect of sinning with impunity. It is quite true what Marianne Weber has occasionally said regarding the entire sexual politics of modern times, understood in their wider meaning: 'Not in this way can we elevate a human being, that we take down the barriers which moral consciousness raises against wantonness, until any immature

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18) Frensen in his novels popularized these ideas, teaching that men and women must "sich ausleben," that is, seek sexual commerce to the limit.

19) On this *typus inversus* read Rom. 1, 27.



person can vault over them. Concessions made to instincts (and in that sense to what is 'natural') have never yet raised the moral standard.' <sup>20)</sup> No other way leads to sexual purity and self-control, and to all the blessings accruing therefrom, than resolute discipline of the will; and this must be an affair that engages the *entire* man. During the war the question was frequently raised whether the Church was really right in treating sexual affairs as the matter of chief importance, as she did in her practical ministry. Some, *e. g.*, O. Baumgarten, discussed the question in a statement that attracted wide attention, and denied that sexual affairs were matters of primary importance. The truth of the matter is that we must distinguish between degrees [of the moral conflict along sexual lines]: the lowest stage is that naive attitude which approaches close to nature and the animal in these matters. With many persons this may, indeed, endure for a long time. The next stage is that of inward protest and battling. In this stage the crisis must occur. The third and final stage is either sinning against one's own better knowledge and intention even to the degree of becoming steeped in vice and losing the sense of shame, or victory. Agreeably to these stages, as we meet with them, we must formulate our judgments and arrange our pastoral treatment of each case."

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During the concluding sections of Dr. Wurster's review we have purposely — except by the chapter-headings and the footnotes — striven not to interrupt his argument with critical remarks though the temptation was great at times. Our object was to let the presentation of the appalling immorality by this evidently well-informed scholar sink fully into the consciousness of the readers of this paper. It is a panorama of corruption so appalling as a whole and so repulsive in its details that we shall not add another word. Only the method which our authority employs for administering the needed criticism and rebuke deserves to be noted. He still discovers a grain of truth in the most virulent error, and not infrequently weakens his censure by the credit he bestows at the same time. By this method it would not be difficult to point out much that is true in what the devil has said. It is the "scientific" method that creates this excessive scrupulousness in dealing with an opponent. The "scientific" farmer — if there are such — would, we suppose, not remove a noxious weed without squaring his botanical conscience

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20) "Zugestaendnisse an das Triebhafte (und insofern 'Naturerliche') haben noch nie die Sittlichkeit gehoben."

to the fact that the weed is, *per se*, a plant, with roots, stem, leaves, etc., all of which are good *per se*, and that exhibits the wonderful phenomena of plant-life, which, again, is good *per se*. Altogether it is a pity that in removing the weed for its noxiousness you must destroy so much of scientific interest. There is too much deference shown by our authority to science and its famous representatives. Men like Schleiermacher and Nietzsche deserve to be denounced in scathing terms for their utterances on sex relationship. This rotten Germany deserves to be told by a John the Baptist or a Paul what the divine verdict on its shameless theories and practises is. It would seem to be the theologians' business to do that.

One thing, however, remains to be said in conclusion. What Dr. Wurster has stated with such candor and thoroughness is not a distinctly German evil. It is duplicated in every part of the modern civilized world. For the practises which he has described we have advocates on our American lecture platforms and in our American literature and the press. The moral fiber of our age is that of "this adulterous and sinful generation, of which the Son of Man shall be ashamed when He cometh in the glory of His Father with the holy angels."<sup>21</sup>)

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## THE THEOLOGICAL OBSERVER.

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**The Ohio Synod.** — In the *Lutheran Standard* for February 18 Rev. C. E. Clessler writes on "Courtesies We Owe Our Fellow-Pastors as Christian Gentlemen, as Pastors of Their Congregations, and as Members of the Same Synodical Body." In the last section of this paper occur the following words: "Brother, how would you feel if you would be doing everything in your power to uphold Synod's position, and then have a brother minister of the same Synod in the neighborhood to whom your half-hearted and weak members would point and say: 'That preacher over there is not so strict in his practise as ours'?" This warning may deserve to be pondered also beyond the confines of the Ohio Synod. —

In the *Lutheran Standard* (March 4) C. W. P. writes on "The Mote and the Beam," pleading for that merciful spirit which will lovingly correct an erring brother. In the course of his remarks the writer says: —

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<sup>21</sup>) Mark 8, 38. — The publication of this article was delayed during the author's absence in Europe. It is the article that had been promised as a sequel to the article on "Withdrawal from the Church in Germany," THEOL. MONTHLY I, 193.



"Other synods have the Holy Spirit as well as we. Why, then, should they not be able to teach us some things in the way of applying Lutheranism to life?"

D.

**The Swedish Lutherans.** — Writing in the *Lutheran Companion* (February 25) on "Our Churches and the Common Cause," the editor says that two leading pastors have voiced to him their opinion on the question: "Do We Need Another Authority?" He continues: "The question was this: 'How are we to get all the churches to do their best for all the causes we have in common?' One good brother in the Minnesota Conference writes: 'It would appear that you consider this a problem difficult of solution. You may be right. Permit me to offer the following in answer to your question: By giving our congregations a voice regarding work to be done.' Then he goes on to say: 'Just now I don't have time to enter into a lengthy discussion of what is implied in my answer. Briefly it is this: Frequently large undertakings are sprung upon the delegates at a meeting. They have no advance knowledge of them or the stand their respective congregations would take relative to them. How, then, can they act intelligently for the congregations they represent? I humbly believe there should be a system of referendum. The congregations should be given a chance to express themselves. Under our present system our churches have mighty little to say, because the opportunity is not provided them.'"

In the same issue the decision of Judge Philbrook of Connecticut on the question, "What Is Liberty?" is reported as follows: "In a recent decision of Judge Philbrook of Connecticut he says: 'The great degree of liberty which we enjoy in this country, the degree of personal liberty which every man and woman enjoys, is limited by a like degree of liberty in every other person, and it is the duty of men and the duty of women in their conduct, in the exercise of the liberty which they enjoy, to consider that every other man and woman has the right to exercise the same degree of liberty; that when one person enters into society, — and society is the state in which personal liberty exists, — each gives up something of that liberty in order that the other may enjoy the same degree of liberty. It is a conception that perhaps some people find it difficult to understand, but it is the conception of liberty which we enjoy.' It is no doubt true that there can be no organized society unless each member thereof is willing to give up something of his personal liberty when the welfare of the whole requires it; but what happens when the majority of a state undertake to determine what a man may not eat or drink, what he may not think or speak or write? No one will ever be able to realize how terrific the struggle must have been that finally resulted in religious liberty and in the freedom of expression. Should a minority be willing to give up religious and civil liberty in order to satisfy a majority that thinks and acts as a mass, or that thinks and acts, not of itself, but as has been prescribed by some authority, either ecclesiastical or political? Do not present conditions indicate that there is a conscious effort made both in the religious and the political world

to transform us from free men to what Nietzsche calls 'herd-men'? Perhaps, after all, humanity is destined once more to fall back to the dead level of uniformity of faith and thought and action and the resultant stagnation of civic and religious life."

On March 4 the editor writes of cooperative rather than competitive church-work, and takes issue with a strange spirit prevalent in our day that wants to remove differences between churches by disregarding them. He says: "The only way to eliminate competition between the denominations is to eradicate and obliterate every vestige of difference in religious belief and make the church once more a national church, as it was in the Middle Ages. It seems that the Protestants are moving in that direction. But in doing it they are admitting that the Roman Catholics are right in their contention that it was wrong on the part of Luther, Zwingli, and Calvin to cause a schism, or split, in the Church, and that later John Smyth, the Wesleys, George Fox, and a long line of others who established sects made matters worse still. Oh, how we are longing to-day and praying for *external* unity of the Church! We are more anxious to have this realized than that all shall be one in Christ. When we repeat the trite expression, 'In unity there is strength,' we always have in mind external, visible unity,—the body of Christ that can be seen with the naked eye, the Church that has 'one Lord, one faith, one Baptism, one God and Father of all,'—always in the established visible sense, coextensive not alone with the individual nations, but with all nations, one great galaxy of Christian peoples on the earth more brilliant than the Milky Way and, we fear, more cold."

Rightly he casts up the question: "Granted that all Christian work consists primarily and chiefly in evangelizing, Christianizing, the nations of the earth, whereby the Holy Spirit builds up the living temple of God, are not all the Christian churches cooperating now?"—

When the U. L. C., at its convention in Washington, D. C., in 1920 adopted its "Declaration of Principles concerning the Church and Its External Relationships," it was evident that there was some call for going on record as to what this body was willing or not willing to do in the way of cooperating with other church-bodies. An issue has now arisen between the U. L. C. and the Federal Council of the Churches of Christ in America that makes it plain how the principles expressed in the Declaration of the U. L. C. will work out in practise. In the *Lutheran* for January 19, page 7, a committee of the U. L. C. submitted to the Federal Council a statement which details the activities in which the U. L. C. stands ready to cooperate with the Federal Council, if the latter finds the committee's statement acceptable. The relation that is to be established between the two bodies is to be "consultative only." We shall have to abide future developments in order to understand clearly what this consultative fellowship may actually mean. The Federal Council appears to be quite willing to accede to the propositions for affiliation which the committee of the U. L. C. has made. The *Lutheran Companion* of February 11, which reports this matter, suggests that willingness of the



Federal Council is probably due to the fact that it recognizes that this first step will eventually lead to full federation in the near future. This paper also says: "It will be interesting to note what effect this move on the part of the Executive Board of the U. L. C. will have upon the National Lutheran Council."

D.

**The Norwegian Lutheran Church.** — In an editorial the *Lutheraneren* of February 15 speaks of the importance of the *particulæ exclusivæ* in presenting the correct Biblical teaching of the doctrine of justification. God pronounces the sinner righteous without the deeds of the Law. Justification is simply by faith in the work of Jesus, and not in any other work. And in this connection it must be emphasized, too, that the act of the sinner's believing in God's forgiving mercy in Christ as announced in the Gospel is not a work either in view of which God justifies, but is simply the means of apprehending what God freely offers in the evangelical promise. — The sanest and most comprehensive estimate of the late Pope and the doings of his Church in all lands has appeared in the *Lutheran Church Herald* (February 21). To the items which the editor mentions we think that the following should be added, because they seem not to be generally known: Benedict XV, on April 6, 1919, in an address to a French delegation, declared himself openly and solemnly as a "Frenchman by heart." Benedict XV was an enemy of the Germans. In an address of August 21, 1915, he leveled grave insults at Protestantism, singling out for special mention Luther, and using of the Protestants such epithets as "robbers," "servants of Satan." Benedict XV declared marriages of Protestants with Catholics not solemnized by a Catholic priest to be concubinages. This declaration is found in his Code of Church Laws. — In the issue for February 28, Wm. Schoeler, secretary, by request of H. J. Stolee, reports that an intersynodical conference was held at Spokane, November 29, between Norwegian Lutheran pastors and pastors of the Joint Synod of Ohio. Four papers were read. First of all the question was asked whether union between the two bodies is a thing to be desired. Here it was observed that consideration of the respective fields in which representatives of both parties labor, their common inner qualities, their common heritage and common aim and purpose, as well as their virtual agreement in doctrine and practise, seem almost imperatively to demand that the two synods work hand in hand. In the second paper the possible obstacles in the way of union — difference of language, national characteristics, history and tradition, unacquaintance with one another, differences in hymnology and the forms of worship, love of independence, proneness to suspicion the neighbor — were enumerated and considered. The third paper inquired into the nature of the union to be effected. The conviction of the conference was that the goal must be nothing short of an organic union. The last paper raised the question: What this conference could do to bring such a union about. The net result of the meeting was the subjoined resolution: "Resolved that this conference request its several districts to petition their general bodies to declare altar- and pulpit-fellowship between the Norwegian Lutheran Church and the Joint Synod of Ohio to be

in order, or else give reasons why such a declaration must still be postponed." — In *Lutheraneren* for February 22 announcement is made that 40 congregations — the constitutional number — have asked that a convention be held this year for the purpose of "electing a Vice-President, etc." The movement is deprecated by X., who urges against it the large expenditure it will entail — from a quarter to half a million dollars — and the lack of urgent business. He urges that the Synod's Board of Efficiency and Economy first submit its report to the congregations, in order that they may see what matters will have to be taken up at the convention; also that the delegates be instructed how to vote on these matters. "And when the convention has voted, let it be clearly understood by everybody that it is useless afterwards to come with clenched fist and the threat of a split, etc., if the convention acts thus or so. We believe also that the action of these 40 congregations will have its significance. It will show us weaknesses in the organization of our body which we perhaps did not foresee. As time passes, the body will gain more and more experience, and that will cause the roots of our body to strike deep, so deep that the winds may blow and the storms howl, and all this will only make us stand 'united and loyal till the Donner Mountain falls.'" — The same paper reports that Provost Gleditsch in Norway, speaking to a modern liberal audience, declared that in a comparison between Dr. Hallesby, of the stricter confessional party, and member of the "Menigheds-fakultet" at Christiania, and Barrat, he would have to side with the latter. Barrat used to be with the Methodists and is now the leader of the fanatics in Norway who claim to have the gift of tongues. D.

**United Norwegian Church.** — The extraordinary convention of this body is announced by President Stub for June 15—21, Minneapolis to be the meeting-place (*Lutheraneren*, March 15). In the *Lutheran Church Herald* for March 14, the Synod's "Resolution Committee" publishes a request to the 40 congregations who have called for the convention to withdraw their request, and President Stub disavows responsibility for the holding of the convention. D.

**Germany.** — All Bible societies have agreed to publish a new revision of the Bible. *Luthersk Vidnesbyrd* remarks: "Now that the beginning has been made with revising the Bible, there seems to be no end of these attempts at revision. Why are people not satisfied with the old text of Luther? They imagine that from the view-point of science they are superior to Luther; but Luther is God's instrument, and Luther's Bible translation, viewed as a whole, is unsurpassed. Whoever wants to revise that has forgotten the spirit of the Reformation. The modern spirit is not always the best nor the wisest." — The former Prussian Prime Minister Stegerwald addressed a meeting of workmen belonging to the Catholic Centrist Party at Bochum on March 5. He discussed his favorite theme of a reconstruction of Germany through cooperation of the existing political parties. This time Stegerwald — himself a Centrist — pleaded for a working union between the Evangelicals and the Centrists. "If it should not be feasible to bridge over certain confessional contrasts in the domain



of politics, there is another way, and that is the union (*Zusammenschluss*) of our evangelical fellow-citizens on the same political and social basis with us into a party that combines with the Centrists in a permanent cooperation. If Catholicism and Protestantism are in the future to find in Germany a uniform relation to the state, — and that is the essential thing and the primary issue in all considerations guided by party politics, — I do not see why large groups of our people, in so far as they regard the Christian culture of our people as the basis for the reconstruction of Germany, could not be gathered in a united political party. The external party-forms are not essential political issues; the essential thing is for the believing part of the German people to find a united relationship to the state, and that all who are thinking along Christian and national lines and are free from the narrowness of caste and party politics, also of mammonism, — all who see the prerequisite for another ascendancy of the German people in the cultivation of a thoroughgoing social community-spirit, should combine in a permanent political cooperative union, and thus secure for themselves for a long time the control (*Fuehrung*) of the state." (*Koelnische Zeitung*, Wochenausg., March 8.) Stegerwald is a Roman Catholic. What his plan means for the separation of Church and State in Germany is plain from the foregoing. There will be no separation of the Church from the State, but a control of the State by the Church, if he and his party can bring it about with the aid of the Protestants. There are thousands of "Protestants" in Germany who will swallow this Catholic bait, hook and all, and imagine they are coming into their own by this cooperative scheme. — The commission appointed by the State Church of Prussia to frame a new constitution finished its labors March 4, after several months of hard work. The new constitution will be published soon. It is reported that the introductory statement caused lively debates and was adopted in the closing session of the commission by a vote of 23 to 8. It reads: "Faithful to the heritage received from the fathers, the Evangelical Church of Prussia takes its stand upon the Gospel presented in the Holy Scriptures, concerning Jesus Christ, our crucified and risen Lord and Savior, as He is testified to us and confessed in the Confession of the Church, particularly in the Apostolic Creed of the old Church, and in Reformation times in the Augsburg Confession, the Small Catechism of Luther and the Heidelberg Catechism. This Gospel is the inviolable basis for the doctrine, work, and fellowship of the Church. For the sake of external order the Church adopts the subjoined constitution. The confessional status and the union in the churches, the ecclesiastical provinces, and congregations are not affected by it." This is a plain avowal of the *status quo ante*, and the documentary evidence that, if there were any Lutherans loyal to the Confession of their Church in the Commission, they have not gained anything from the framers of the new organization, which will be the old hodge-podge of incongruities, held together artificially by indifference and mechanical religiousness, that the former State Church was. — In Saxony, where the State Church is Evangelical Lutheran, the new constitution contains the following paragraph: "The Evan-

gelical Lutheran State Church of Saxony, faithful to the faith of the fathers, takes its stand on the Gospel of Christ, as contained in the Holy Scriptures and as testified in the first Unaltered Augsburg Confession, and besides, in the other confessional writings of the Evangelical Lutheran Church." *Ev.-Luth. Freikirche* remarks: "The *Allgem. Ev.-Luth. Kirchenzeitung* boasts that by adopting this paragraph the State Church has 'placed itself on the basis of the Confession of the Church with a plainness that is worthy of imitation.' We cannot join in this praise. The mere fact that this paragraph was adopted by the state synod, in which representatives of divergent views were entitled to a seat and vote shows that it is by no means unambiguous. Otherwise the opponents of the Lutheran Confession would have protested against it, or would have had to declare their withdrawal from the Church. The ambiguity is contained in the phrase 'the Gospel of Christ.' This phrase was fifty years ago substituted for the phrase 'the pure doctrine of the Evangelical Lutheran Church.' It is admitted that among the theologians there prevails the greatest confusion regarding the real meaning of the phrase. Thus the phrase becomes a mere trade-sign beneath which those who confess and those who deny the saving truth strike hands. That is nothing else than a profanation of sacred things. The avowal of the Gospel is pressed into service to untruthfulness and degraded to a mere formula. The reporter of a political journal speaks much more to the point by saying that according to the resolution of the Synod there was to have been placed at the head of the Constitution of the Saxon State Church 'a sort of' confessional statement. But the *Allgem. Ev.-Luth. Kirchenzeitung* ought to know that what it says at the end of its report will remain a 'pious wish,' viz.: 'The necessary counterpart to this paragraph would be a decision, just as unambiguous, providing for the application of the Confession, in order that it may not be a mere paper confession.' Since this decision is lacking, and as long as it is lacking, the confession is a mere paper confession. Accordingly, we must persist in our refusal to recognize the Saxon State Church as a confessionally Lutheran Church." — Our brethren in the German Free Church in 1917 had approached the Breslau Free Church ("Ev. Luth. Church in Prussia") with a view to come to an understanding and enter into fellowship with them. The effort has come to naught, because the Breslau Free Church insists that the conference at which they will meet our brethren must be opened with joint devotional exercises, which our brethren declared they could not do for conscience' sake while the question of their unity in the Spirit with the Breslau Free Church was not settled. Another reason why the overtures of our Saxon brethren were declined was because they had proposed that the first subject to be discussed at their conference with the Breslau Free Church should be the doctrine of the inspiration of the Holy Scriptures. They had submitted the following theses for discussion: 1. In their original text all the canonical books of the Old and the New Testament have been inspired word for word by the Holy Ghost. 2. For this reason not only those parts of the Holy Scripture which have a direct bearing on our salvation, but also



such Scripture terms and passages as contain facts of history, natural history, geography, and the like, are in the sense just stated the Word of God. 3. To speak of a 'divine-human form' of the Holy Scriptures would be permissible at best in this sense, that God the Holy Spirit, the sole Author of the Holy Scriptures, for our sake employs human words, phrases, images, and the like, but not in the sense in which modern theology applies this term 'divine-human' to the Holy Scriptures, namely, to indicate that there are in the original text inaccuracies, errors, and contradictions, at least in minor matters." The authorities of the Breslau Free Church declined to discuss these theses, because they declare it to be un-Lutheran to discuss any "theory" of inspiration, and claim it as a distinction of the Lutheran over against the Reformed Church that inspiration be not narrowly defined, but latitude be given to the belief of individuals on this matter. They insist that it is sufficient for all purposes and does justice to the teaching of Scripture on inspiration to hold that the Bible is God's infallible Word and the sole norm of our faith. Texts like 2 Tim. 3, 16 and 1 Cor. 2, 13 they do not discuss. The entire episode shows again that the much-lauded principles of toleration, love, etc., of modern liberal theology break down when they are to be applied to representatives of confessional Lutheranism.—Statistics of the Saxon Free Church for 1921, as compared with the preceding year, show the following facts: the members live in 444 places (+39); there are 106 preaching-stations (+23), served by 25 regular and 2 supply pastors (+4). The Saxon Free Church numbers 7,259 souls (+679), 4,971 communicants (+517), 1,664 voting members (+196), 1,302 school-children (+314), 208 were baptized (+68), 185 confirmed (+25), 15,990 communed (+965). To the latter 434 (+28) are added, who received private absolution, bringing the sum total of communicants up to 16,424 (+993). There were 86 marriages (—24) and 88 burials (—1). D.

## BOOK REVIEW.

*Concordia Publishing House, St. Louis, Mo.:—*

**Lutheran School Journal.** An Educational Monthly. Edited by an Editorial Committee of the Faculty of Concordia Teachers' College, River Forest, Ill.

No. 4 of Vol. LVII of the *School Journal* has, by resolution of the General School Conference, held at River Forest, February 22 to 24, been published for general distribution. This number contains the report of the Conference, a paper by Pastor E. Eickstaedt on "The Great Dangers Threatening Our Parochial School," a paper by Pastor Theo. Schurdell on "The Christian Training of Children in the Home," theses by Pastor O. L. Hohenstein on "The Accrediting of Our Schools and the Securing of State Teachers' Certificates on the Part of Our Teachers and Pastors," reports from the various Districts of Synod on our schools, and, finally, a report of the work of the School Board. Only the report of the School Board is printed in English.

We recommend that congregations order copies of this number of the *School Journal* for general distribution among their members. The price of this number depends upon the size of the edition. It will be less than eight cents per copy, delivered in quantities. School officers, pastors, and teachers desiring copies will please address Prof. A. C. Stelhorn, 525 Sanders St., Indianapolis, Ind. Money should not be sent until notified what the cost will be.

FRITZ.

**Synodical Reports of the Missouri Synod, Nos. 17 to 22.** *Iowa District*, 76 pages, 36 cts. Doctrinal paper: "The Fourth Petition for Teachers and Hearers," by Pastor F. Wolter. — *Central District*, 36 pages, 18 cts. Doctrinal papers: "Jesus Christ, the Son of God, Our Lord," by Pastor W. Georgi, and "The Church and Missions" (English), by Pastor F. J. Lankenau. — *Kansas District*, 100 pages, 47 cts. Doctrinal paper: "Social Religion," by Dr. P. E. Kretzmann. — *Texas District*, 56 pages, 28 cts. Doctrinal paper: "The Third Article of the Formula of Concord," by Pastor C. W. Rische. — *Southern Illinois District*, 64 pages, 30 cts. Doctrinal paper: "The Holy Scriptures," by Dr. F. Pieper. — *Western District*, 28 pages, 15 cts. Doctrinal paper: "On the Duties to which the Office of the Keys Obligates a Christian Congregation," by Pastor Jul. A. Friedrich. A short paper was also read on "The Changes which have been Made in Synod's Secondary Schools within the Last Years," by Prof. H. Lobeck.

FRITZ.

**Program for a Children's Service on the Seventy-Fifth Anniversary of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1847—1922.**

**Programm fuer einen Kindergottesdienst zum fuenfundsiebzigjaehrigen Jubilaeum der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 1847—1922.** Single copies, 5 cents, postpaid; per 100, \$4.00, plus carriage.

These programs by word and picture remind our people of some of the blessings which the Lord has given to our Synod during the seventy-five years of its history. It goes without saying that our congregations ought to use them in celebrating Synod's anniversary.

FRITZ.

**A Short Course in Letter-Writing.** Compiled by L. C. Heidemann. 27 pages, 5×7½. 15 cts., postpaid.

The letter and its general make-up, including the addressing of the envelope and the affixing of the stamp, reflects the character of the writer. The writing of a good letter is an art which must be learned. Mr. Heidemann's book may be used to good advantage in schools and families.

FRITZ.

**The Voice of Rejoicing.** M. H. Schumacher. Single copies, 35 cts.

This is No. 6 of *Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations*. The text of this composition is Biblical, and is suitable for any occasion of sacred joy, although the Easter sentiment in the soprano solo is predominant. Text, both English and German.

FRITZ.



**Soli Deo Gloria.** A Sacred Cantata for Congregation, Mixed Chorus, Children's Chorus, and Soloists. Words by *Paul E. Kretzmann*. Music by *G. C. Albert Kaepfel*. 138 pages, 7×11. \$1.25.

Kretzmann and Kaepfel proved their ability to unite for the edification of our churches the gifts of liturgical taste and melody, by giving us the Christmas cantata, *Unto Us* which has so rapidly won its way into the hearts of our congregations. *Soli Deo Gloria*, supplied with English and German text, by the suggestiveness of its arrangement, its happy choice of motives suited to the jubilee of a Christian organization, and by the unique harmonization of many of its choruses, — which, however, never become baroque in their use of the romantic element in music, but conform to the most rigid churchly standards, — cannot fail to vindicate its title as a musical expression of the Church's joy in its Lord. GRAEBNER.

*Sotarion Publishing Co., 105 Florida St., Buffalo, New York: —*

**The Scripture Searcher.** A New Quarterly to Guide Christians to Follow Christ's Word. *Rev. Wm. Dallmann*, Editor-in-Chief. Quarterly, 32 pages. 75 cts. a year. Special rates in quantities. Sample copies provided gratis.

The purpose of this quarterly is to provide suitable material for adult Bible classes. During 1922 the life of the Apostle Paul will be studied. The January number covers the following theme: "The Antecedents of Paul." Each lesson is supplemented by Scripture-readings for each day of the week, and there is a wealth of historical data illustrating the events of the apostle's life. The lessons are so arranged and grouped under proper Scripture-passages as to emphasize certain Catechism truths that constitute the topic of each discussion. Each number contains also a number of songs, most of them translations of well-known German hymns. MUELLER.

**Catechetical Review.** Published by order of a Lutheran Conference. 36 pages, 5×7. Each, 25 cts.; dozen, \$2.40. Order from *Rev. A. H. Lange*, Madison, Nebr.

This booklet has been found helpful in the hands of adults during their course of preparation for confirmation and also for review in junior classes in the weeks preceding their public examination. It contains 451 questions on the Six Chief Parts of the Lutheran doctrine. Some 40 short Bible-passages are reprinted in full, being answers to as many questions.

GRAEBNER.

*Lutheran Publication House, Philadelphia: —*

**The Lutherans in the Movements for Christian Union.** *J. J. Neve, D. D.* 226 pages, 6×9. \$2.00.

The chapters of this book, first published in the *Lutheran Quarterly*, 1918—1921, are intended by their author to call attention to the lesson of history for judging the union problem as it exists for the Lutheran Church to-day. The special object of his investigation are the union movements among the Germans in the sixteenth, seventeenth, and nineteenth centuries, and he finds the tendency and attitude of unionists, indeed the union problem itself, to be fundamentally the same to-day as it was in earlier centuries. We have in *Dr. Neve's* chapters a history of

union efforts from the Wittenberg Concord to the present day. The first hundred pages of the book are given to the union movements between Reformed and Lutherans and to the rise of modern unionism in the principles announced by George Calixtus. The reader cannot fail to be impressed by the fact that every argument for the unionistic position has already been announced by Calixtus and answered by his opponents. There is a brief, but very informing chapter on the Prussian church union, followed by an excellent discussion of the Evangelical Synod of North America. Throughout, the author is careful in indicating his sources, frequently quoting chapter and page. The author's own position is an unmistakably Lutheran one: No union without unity in doctrine; and as for Reformed Christianity, there is a difference in spirit and attitude that cannot be bridged. We have space for only two extracts, the one being a significant expression of the author's views on congregational practise with reference to secret orders. He says (p. 147):—

"The German Evangelical Synod, while not allowing ministers to be lodge-members, has from the beginning opened wide the gates to members of secret societies, and its pastors have freely officiated at their funerals, even together with lodge chaplains. This practise, at a time when the leading Lutheran synods refused to let down the bars, was bound to make the German Evangelical Synod popular in lodge circles and to bring many members into its fold. The practise of the German Evangelical Synod on the lodge-question is another symptom of its broad-churchism or the policy of willingly accommodating itself to the world for the purpose of winning the world. This may seem, on the surface, a Pauline principle, but the danger is in the application of it. (It is a danger which confronts all the churches and synods with a yielding policy touching this problem.) The practise among the Lutherans of to-day on this problem of pastoral theology is not uniform. The stricter synods, such as the Synodical Conference, Joint Synod of Ohio, German Iowa Synod, have given their testimony against lodge religion in the pulpit and also in synodical deliverances. In the synods forming the United Lutheran Church there is nowhere, and there never was, any attempt to keep lodge-members out of the Church. A good many of its synods, however, prohibit their ministers from membership in the lodge, and the aim of their ministers generally is to neutralize the influence of the humanism and moralism of lodge religion by a clear preaching of the Gospel after the order of salvation as taught in the confessions of their Church. But the prohibitory practise of the stricter bodies with regard to the laymen are [*sic*] not followed, because they cannot bear to see so many Lutherans abandoned by their own Church. Our reference here is to work among the Germans. It has often been pointed out with regard to lodge-membership that there is a characteristic difference between native Americans and the Germans. The former are less inclined to let their lodge-membership interfere with their attachment to the Church; but many Germans, in their instinctive thoroughness and need for consistency, give themselves with heart and soul to the humanistic and universalistic spirit of the institution, with the result that the secret society takes the place of the Church or at least comes first in their attachment, and that it leads them to liberalism in which the religion of revelation is looked upon as an expression of superstition. By this we do not mean to say that this is the case with all Germans, nor that lodge-membership cannot have the same effect upon the American-born."

The other is a suggestive criticism quoted from Dr. Haas of Muhlenberg College, of the economic motive frequently advanced for church union (p. 210):—



"In this age of material considerations and of big financial undertakings men are prone to judge not only commercial concerns, but all interests of life from the point of view of economic advantage or disadvantage. It seems a great waste of money and effort to perpetuate a number of minor organizations when a large major organization could be formed with a great budget and a strong appeal because it saves so much in overlapping operations. It cannot be doubted that this economic motive, which looks to a great central religious trust, is moving many men to place a minor emphasis upon conscientious convictions which churches have long held sacred. The dream of a great organization, if it be effected without the clearest agreement in the truth, is a violation of the obligation which God has put upon the Church to keep His truth pure, undefiled, and spiritually effective. A union formed through mere pressure of lay interests from a fundamentally economic emphasis is a destruction of the spiritual strength of the Church." GRAEBNER.

*Prof. J. L. Neve, 1015 N. Fountain Ave., Springfield, O.:—*

**The Confessional Basis for a Reunited Church.** 16 pages, 6×9. 15 cts.

This analysis of the church union basis proposed by the Anglican "World Conference on Faith and Order" goes to the bottom of the church union question by investigating the necessity of creeds and confessions of faith, and of their proper uses. The attitude of the author, who is professor of Symbolics in Hamma Divinity School (United Lutheran Church), is one of strong dissent from the unionistic and indifferentistic position.

GRAEBNER.

*Gettysburg Compiler Print, Gettysburg, Pa.:—*

**A Proposed "Supplementary" Ordination.** *Prof. David H. Bauslin, D. D., LL. D.* 16 pages, 6×9.

A discussion of the Episcopalian advances to Congregationalists by which it is proposed that Congregationalist clergymen, without leaving their own denomination or renouncing the ministry which they exercise, submit to ordination by an Episcopal bishop, and thus enter into altar and pulpit-fellowship with the Episcopal (Anglican) Church. Dr. Bauslin's analysis is a searching one and reveals a firm grasp on the questions at issue. The pamphlet is a reprint from the *Lutheran Quarterly*, to which it was contributed by Professor Bauslin, since deceased, in January, 1922.

GRAEBNER.

**The Book of Life.** Senior Department of *Wartburg Lesson Helps*. Volume I. *M. Reu, D. D.*, Professor at Wartburg Seminary, Dubuque, Iowa. Second Edition. With 38 illustrations and maps. 329 pages, 5¼×7¼.

*The Book of Life* is to appear complete in three volumes of about 300 pages each: two on the Old and one on the New Testament. "The chief aim," says the author in his preface, "is to introduce the reader to the contents of the Bible itself; hence only what is most important has been told about or concerning the Bible." The selection of the material, its presentation, its typographical make-up, together with many valuable illustrations and maps, are in accordance with the author's recognized ability as a teacher and a theologian in the Lutheran Church.

The first volume, the only one which has left the press, contains notes on the Bible in general, and treats the Old Testament books up to and including the two books of Samuel. FRITZ.

Wartburg Publishing House, Waverly, Iowa:—

**Topics for Young People's Societies.** Vol. 1, Nos. 1 and 2. Prof. M. Reu, D. D. 32 pp., 5×7½. Single copies, 15 cts.; ten or more copies, 15 cts. per copy per year.

Professor Reu here essays the first two instalments in a series of topical handbooks for young people's societies. In the *Lutheran Herald*, beginning in 1915, two series by the same author had appeared, treating, respectively, the "Life of Martin Luther" and "The Lutheran Church and the Churches Round about Her." In the new series various topics will be presented, grouped under four general heads: Biblical, missionary, historical, and doctrinal. The first quarter is devoted to three Biblical topics: Adam, Cain, and Enoch; three missionary: The Reformation and Missions, Swedish Lutherans and Missions, Justinian von Weltz; three historical topics, treating the State of the Heathen World at the Time of Christ, the State of the Jewish Church, and the Beginning of the Christian Church; and finally, three doctrinal topics: There Is a God, treated in two studies, and, God Is a Person. The second quarter is similarly provided for. In their exposition of the suggested topics the chapters by Dr. Reu are all that can be desired, and while we shall not subscribe to every statement contained in these outlines, we consider them another step forward in the direction of a thoroughly useful system of manuals for young people's societies.

GRAEBNER.

The Westminster Press, Philadelphia:—

**The Gospel of Luke.** An Exposition by Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary, Princeton, N. J. Author of *The Gospel of John, an Exposition, The Gospel of Mark, The General Epistles, The Acts, The Gospel of Matthew, Coming to the Communion*, etc. 229 pages. Cloth with gilt lettering. \$1.00 net, postpaid.

This dainty little volume is a fitting companion to the author's widely read expositions on various books of the Bible. Its purpose is, in the author's own words, "to place the Gospel of Luke in convenient form, and by an outline and brief comments to aid in fixing the thought of the reader upon the successive scenes of the Gospel-story." In simple, beautiful words the author interprets the message of St. Luke, tracing, in continued discourse, the main lessons of the text. Of course, there are numerous places where the reviewer would differ with the writer. It is hardly credible that "the mind of John the Baptist became clouded with doubt" (p. 76). The application of Luke 9, 49, 50 is liable to be misunderstood, to say the least. Certainly, "all Christians are expected to confess the same creed," even if they do not "enjoy the same ritual, or accept the same polity, or employ the same method of work." Everybody who does not proclaim "the Word of the Master" is surely against Him (p. 102). In interpreting Luke 18, 15—17, the meaning and efficacy of Baptism ought to be stressed and the lesson applied. These differences have, however, not marred the pleasure with which, in general, the reviewer has read the book. MUELLER.

*Charles Scribner's Sons:—*

**Luke the Historian in the Light of Research.** *A. T. Robertson, M. A., D. D.* 257 pages, cloth. \$2.50.

In this volume, Dr. Robertson, Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky., sets forth the latest findings and discoveries, especially those of Sir W. M. Ramsay, on Luke's books, and finds in them an "amazing vindication of St. Luke." While it is not claimed that every difficulty in Luke's books has been solved, "so many have been triumphantly removed that Luke is entitled to the benefit of doubt in the rest." "Modern scholars are no longer on the defensive about Luke. His books can be used with confidence. The work of research has thrown light in every direction, and the story is fascinating to every lover of truth."

These facts established, the author discusses the following themes: "The Authorship of the Gospel and the Acts," "A Sketch of Luke's Career," "The Date of the Gospel and the Acts," "Luke's Method of Research," "The Sources of the Gospel," "The Sources of the Acts," "The Use of Medical Treatments by Luke," "A Physician's Account of the Birth of Jesus," "The Romance of the Census in Luke's Gospel," "A Physician's Report of the Miracles of Jesus," "A Literary Man's Record of the Parables of Jesus," "An Historian's Idea of the Deity of Jesus," "Points of Chronology in the Lukan Writings," "Archeological and Geographical Data in the Acts and Luke's Knowledge of Roman Law," "Nautical Terms in Acts 27," "The Speeches in the Acts," "Broad Outlook on Life." These chapters are supplemented by an index of authors and books referred to, an index of Scripture and papyri quotations, and an index of subjects.

In discussing these points, the author approaches his subject with a manifest love for "the beloved physician" and his writings, arraying the facts with lucidity and vividness, and vigorously confuting the hypotheses of negative critics. The discoveries of Ramsay are carefully utilized, and their value shown. The author accepts Luke's authorship both of the gospel and the Acts. Of this he says: "In the light of all the facts known to-day, after a generation and more of exacting criticism and research, the theory of the Lukan authorship holds the field, greatly strengthened by the new light that has come. Scholarship can point with pride to what has been done in this field of Biblical investigation. The picture of Luke now stands before us in sharp outline." The name Luke the author interprets as a "pet" name for Loukios, the Latin Lucius. (p. 16.) Of the historical worth of the Lukan writings he says: "The gospel stands the same tests that Acts has undergone. It is not only the most beautiful book in the world, but it is written with the utmost care and skill." (p. 41.) With regard to the accuracy of Luke he states: "Luke does not say that the previous writers were not accurate. He only claims that he has covered the whole field and has done it in harmony with the facts as he could ascertain them after careful investigation. And the results of modern research confirm the justice of Luke's claim wherever his works can be tested by new discoveries." (p. 52.) Among the sources of the gospel the author mentions primitive Semitic sources, oral and written, Mark's Gospel, the *Logia*, but says of the evangelist: "He has not been a mere annalist or copyist. He has made a careful research for the facts and has taken the pains to write



a narrative that is more complete than any in existence, and that is accurate and reliable. He has done it with the skill of the literary artist and with the stamp of his own style and personality at every turn. He has woven the material together into a unified whole that is to-day the joy of all lovers of Jesus and the despair of all imitators. Luke has made the whole world see Jesus as he saw Him, in the vivid stories and narratives that made his own soul glow with the Light of the Ages." (p. 75.) Regarding the Book of Acts, the writer states: "The whole discussion has strengthened the argument for the early date and historical worth of the Acts, particularly the early chapters, which were mainly under attack." (p. 89.) Of the virgin birth of Jesus he says: "It is inconceivable that he [Luke] put in these stories without due reflection. He saw what was at stake and wrote them out deliberately. He would not have done so if he had considered them merely idle tales. He believed in the supernatural birth of Jesus." (p. 107.) Again: "It remains true that the best explanation of the whole truth about Jesus lies in the interpretation given by Luke in the opening chapters of his gospel." (p. 117.) Regarding "the census in Luke's Gospel," the author summarizes as follows: "Once it seemed a hopeless task to clear up all the blunders charged against Luke in these verses (Luke 2, 1-7), but it has been done. If Ramsay had done nothing else for New Testament scholarship, his name would deserve to be cherished wherever Luke is known and loved. There is a veritable romance in the discovery of scraps of papyri in Egypt that confirm Luke concerning the census system of Augustus, which is ignored by all the ancient historians except Luke, the greatest of them all." (p. 129.) Regarding the deity of Jesus the author writes: "Luke knew Paul's idea of Christ. He identified the theological Christ with the historic Jesus. He did not do so blindly. From the beginning he found the evidence that convinced him." (p. 155.) Again: "Luke represents the real deity of Jesus, not the mere divinity of humanity. In a word, Jesus is the Son of God in the same sense that He appears in the Fourth Gospel, although John's philosophical language in the prolog is not employed. It is futile to try to make Luke's Christ a mere man, even the best of men. From the virgin birth to the ascension we see the Son of God limned by Luke, the painter and the historian." (p. 161.) Of especial value are the chapters on "Points of Chronology in the Lukan Writings," "Archeological and Geographical Data in the Acts," "Luke's Knowledge of Roman Law," and "Nautical Terms in Acts 27." Everywhere the reader meets with sound and solid scholarship, deep appreciation of the value of Luke's writings, and a humble Christian faith in the Savior, who is depicted before our eyes in the able writings of St. Luke. We recommend the book as an interesting and instructive guide in the latest researches and conclusions of believing Biblical scholarship, and a convincing refutation of the negative suppositions of higher critics. The material set forth in the volume originally constituted a series of lectures delivered to the Northfield Christian Workers' Conference, August 2-16, 1919, but has been greatly enlarged for publication.

MUELLER.

*Counterfeit Miracles.* Benjamin B. Warfield. 327 pages, 5¼×8. \$2.50.

The author treats the following subjects in six chapters: The Cessation of the Charismata, Patristic and Medieval Marvels, Roman Catholic

Miracles, Irvingite Gifts, Faith-healing, Mind-cure. About a hundred pages of valuable notes are added. The author takes the position "that the possession of the charismata was confined to the Apostolic Age." Speaking of the "miracles" in the Roman Catholic Church, the author says: "For the Church of Rome, while existing in the twentieth century, is not of it. As Yrjoe Hirn crisply puts it: 'The Catholic Church is a Middle Age which has survived into the twentieth century.'" Concerning Mrs. Eddy's troublesome tooth and of her employment of a dentist, Dr. Warfield says: "But Mrs. Eddy had no Lord to pray to, and no faith in which to appear before Him, and no hope in His almighty succor. Let us be thankful that she at least had a dentist." The author's Biblical position over against the counterfeit miracles of all times is also shown in these words: "Because Christ is all in all, and all revelation and redemption alike are summed up in Him, it would be inconceivable that either revelation or its accompanying signs should continue after the completion of that great revelation with its accrediting works, by which Christ has been established in His rightful place as the culmination and climax and all-inclusive summary of the saving revelation of God, the sole and sufficient Redeemer of His people." FRITZ.

*The Macmillan Company, New York:—*

**The Reconstruction of Religion.** A Sociological View. *Charles A. Ellwood, Ph. D.*, professor of Sociology in the University of Missouri, author of *The Social Problem*, *An Introduction to Social Psychology*, etc. 323 pages. \$2.25.

The following quotations taken from the pages of this book reveal the true nature of its contents, and are to the Biblical Christian at the same time its own condemnation: "A crisis confronts religion in the modern world," says the author in his very opening chapter on "The Religious Revolution." "A New Reformation is necessary within the Christian Church if it is to survive, beside which the Protestant Reformation will seem insignificant. Like all our other institutions, religion is in revolution. Either some new form of Christianity or sheer atheism will soon become dominant in the more advanced nations, with agnostic scientific positivism as a third possibility. A fourth possibility, of course, is that our whole civilization may revert to a lower level, and that older and cruder forms of religion may again appear and become common. But this could scarcely occur until the foundations of the higher forms of religion had become sapped; while for psychological reasons (which we shall later discuss) any wide-spread dissemination and popular acceptance of an agnostic positivism is improbable. Practically, therefore, the alternatives before the modern world in a religious way would seem to be either radical irreligion or some more socialized and rationalized form of the religion of Jesus than has yet been attained. The final outcome of the religious revolution through which we are passing is not yet discernible; but its possibilities are, and it is time for thoughtful men to choose among these possibilities while they are still free to shape the future of religion. The crisis in the religious world has been brought about by the failure of existing religion to adapt itself to the two outstanding facts in our civilization—science and democracy. The Church



must learn to adapt itself to these two mighty forces which are building our civilization." In his chapter on the "Opportunity of the Church" the author says: "First of all, the Church must become united within itself." "Such unity should be conceived in a broad enough spirit to include all who are working for the establishment of a Christian world. Not only should it be possible for all branches and denominations of the Christian Church to form such a unity, but there is no reason why any church organization which is willing to work for this end should be excluded from such a working unity. Not only should Catholic and Protestant find it possible to cooperate within such a church universal, but also Jew and Christian. It must be remembered that the Jewish Synagog is the mother of the Christian Church, and that the religion of the later prophets of the Old Testament is essentially the religion of Jews. Moreover, at the present time there are many Jews who are more Christian than many so-called Christians, and many Christians whose religion is more that of the Old Testament than that of the New." In view of such statements we need not be surprised that in his preface the author tells us: "No citations are made from the Bible, not because the author has not a deep appreciation of the value of that book for the religious life, but because he would not profess to have any adequate equipment for technical New Testament interpretation, and even more because he wishes his work regarded solely as a work in applied social science. Such citations, it is believed, would add little, if anything, to the value of the book. The reality with which the sociologist is concerned is the objective Christian movement; and the animating principle of the movement is the Christian tradition, the fountainhead of which is the Bible, especially the gospels. The great value of the Bible is, therefore, in defining and fixing the Christian tradition; and if the discussions in the following pages shall move any to examine carefully and open-mindedly the teachings of the gospels in connection with the great problems of our time, then the author will be more than repaid for his labors." FRITZ.

*The Abingdon Press, Cincinnati:—*

**The Open Fire and Other Essays.** William Valentine Kelley. 346 pages, 5½×8. \$2.00.

The religious essay has again come into large vogue, and of recent contributions to this department of literature there is nothing finer than the volumes of William V. Kelley. The author, a Methodist minister in the New York East Conference, in *The Open Fire and Other Essays*, deposits the rich and scholarly results of a life that has had contact with the best in English literature. The English of these outstanding, brilliant, yet mellow discussions possesses great charm and force. There is here no hard work, no getting out another volume at whatever cost of thought or style, in order to satisfy a popular demand, but thoughts flowing freely from an abundant spring. To the theologian the chapters on Matthew Arnold, Christina Rossetti, and Positivism are of special interest. Pastors able to indulge in literary luxuries will find *The Open Fire* a welcome addition to their shelves.

GRAEBNER.